

THE

174
TENTH REPORT

OF THE

ANGLO-CHINESE COLLEGE;

FOR THE YEAR 1834

MALACCA.

PRINTED AT THE MISSION PRESS.

1834.

ANGLO-CHINESE COLLEGE.

PATRONS.

Sir GEORGE THOMAS STAUNTON, Bart. M. P. &c. &c. &c.

COLONEL FARQUHAR, late Resident of Singapore.

The Honorable E. PHILLIPS, late Governor of Pinang.

The Honorable J. ERSKINE, late Member of Council, Pinang.

TRUSTEES.

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W. A. HANKEY, ESQUIRE. *London.*

JOSHUA WILSON ESQUIRE. *London.*

JOHN R. MORRISON ESQUIRE. *China*

The Treasurer and Secretaries of the London Missionary Society, for the time being.

OFFICERS OF THE COLLEGE.

President REV. R. MORRISON, D. D. (deceased)

Principal, REV. JOHN EVANS.

Professor of Chinese, *

Chinese Native Teacher, YAOU SEENG SANG.

Treasurer REV. JOHN EVANS.

Librarian, MASTER EDWIN EVANS.

* The duties of this office are discharged by the Principal, *pro tempore*.


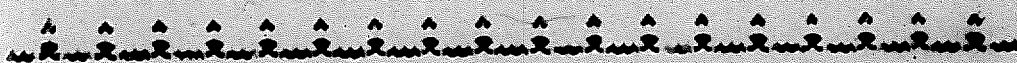
GENERAL PLAN OF THE INSTITUTION.

I. NAME.—THE ANGLO-CHINESE COLLEGE.

II. OBJECT.—THE RECIPROCAL CULTIVATION OF CHINESE AND ENGLISH LITERATURE.-- On the one hand, the Chinese language and literature will be made accessible to Europeans : and on the other hand, the English language, with European literature and science, will be made accessible to the Ultra-Ganges nations, who read Chinese. These nations are, China, Cochin-China, the Chinese Colonies in the Eastern Archipelago, Loo-choo, Corea, and Japan. The Malay language, and Ultra-Ganges literature, generally, are included as subordinate objects.

III. WHAT ADVANTAGES THE COLLEGE PROPOSES TO AFFORD TO STUDENTS.—1. The College is furnished with an extensive Library of European, Chinese, Malay, and Eastern works in general.—2. The assistance of European Professors of the Chinese language, and of native Chinese tutors. The European Professors will be Protestants.—3. A fund will be formed for the maintenance of poor Students.—4. To European Students, the Chinese language will be taught, for such purposes as the Students choose to apply it—to religion ; to literature ; or to commerce.—5. To native Students, the English language will be taught, geography, Astronomy, history, moral philosophy, and christian theology and such other branches of learning or science, as time and circumstances may allow.—6. There is at the station an English, Chinese, and Malay Press which literary students may avail themselves of. And it is intended Ultimately, to form a Botanical Garden in connexion with the College, to collect under one view the tropical plants of the Eastern Archipelago.

IV. STUDENTS TO BE ADMITED.--- Persons from any nation in Europe, or from America ; persons of any Christian communion, bringing with them proper testimonials of their moral habits, and of the object they have in view ; persons from European or other universities, having travelling fellowships ; persons belonging to Commercial Companies ; and persons attached to the establishments of the Official Representatives of Foreign Nations, who wish to become acquainted with the Chinese language, will be admitted.---Also native youths, belonging to China, and its tributary kingdoms, or to any of the islands or countries around, who either support themselves, or are supported by christian societies, or by private gentlemen, who wish to serve them, by giving them the means of obtaining a knowledge of the elements of English literature, will be admitted.



BEFORE reporting the proceedings of another year we feel it a duty, although a painful one, to notice in the Report of the Anglo-Chinese College, the death of its President and Founder, The Rev. Robert Morrison D D; F. A. S; M. R. A. S. &c. &c. This event took place at Canton, at 10 o'clock on Friday night, August 1st. 1834.

In giving a brief view of the life of our departed President, we very much regret, we had not that *personal* acquaintance with so eminent a character which could enable us to speak of him from experimental knowledge, instead of being confined to a few extracts from letters received from our deceased friend and brother, in the course of our correspondence with him.

In addition to these, however, we will avail ourselves of extracts from the Anglo-Chinese Repository, under the impression that the limited circulation of that work will not afford to every friend of the Anglo-Chinese College, an opportunity of seeing, even a *short* account of the life and actions of one, who must, though dead, still live in their hearts.

It is with feelings of heart felt grief, the departure

of this eminent servant of God is noticed. Pain and weariness had been his constant portion for many days, the result in part, of his multiplied labors and his early habits; yet the announcement came almost as though he had been cut down at once to the grave. His alarming debility and prostration of strength, during the past and present summers had forewarned him that the close of his earthly labors was near; but no decisive symptoms of immediate danger alarmed his friends, till the day, and almost the hour of his dissolution.

The disease which had preyed on his frame had unobservedly undermined his constitution, and, irritated probably by exposure to rain and heat on his passage from Macao to Canton, removed him, as in a moment, from earth to heaven. After his arrival at Canton about a week previous to his decease, he left his house but two or three times, though he continued to attend to his official duties, almost to the day of his death. While suffering great weakness and pain, his mind was graciously kept clear and calm; his hope in the Lord whom he had served, was steadfast; and his faith in the words of scripture, which he often repeated, was firm to the last. A few hours before his death, he was engaged in fervent prayer to God for himself, that his faith might not fail; for his absent family that they might be provided for and blessed, for the College which he had Founded and partly supported, that the Lord would raise up others in his stead; and for the Chinese mission, in general, that double grace might rest on his younger brethren, and success attend their work. While means were

devising for his return to Macao, on the morrow, an earlier release was, by the All-wise God, destined for his faithful servant; that night he was gently removed from the ills of life, from sorrow and pain, and taken to the bosom of his adorable Redeemer. The next day at evening, his body was carried from his house in Canton to the river-side, followed by Lord Napier and the resident Foreigners. From thence, attended by his eldest son Mr. John Robert Morrison and a few of his friends, it was conveyed to Macao, where it was interred on the fifth. The burial was attended by all the foreign gentlemen of that place and a few native Portuguese. The service of the Episcopal Church was read on the occasion by the Rev. Edwin Stevens, seaman's Chaplain in the port of Canton.

/ We mourn in him the loss of a good man, who has worn out his life in labours for the good of his native country of China and the world. We mourn the loss of a man of stern integrity, and public spirit, a tried and faithful friend, and more than all, the first and most experienced of Protestant Missionaries to China. But the Church of God and the friends of the Gospel which he served during life, are not alone in their regrets for his departure. It was not, however, his disposition to seek, nor his lot to gain, the favour of the world, farther than it was secured by his uniform good will, his undoubted integrity, and his indispensable usefulness. His talents and great industry need no eulogy from partial friendship; for his works praise him. In extent of knowledge he was undoubtedly the first Chinese Scholar living; in efforts to make this language known to foreigners

and chiefly to the English he has done more than any other man living or dead; and in making known our holy religion to the Chinese, no one has done more. He lived to see all the chief objects on which were spent his labours and life either accomplished or in the way of accomplishment, and was then taken away; his plans were completed, though his days were not full. The termination of his earthly course naturally suggests that we cast a glance at the beginning and progress of the race which this departed servant of the Lord has run. It may and it must encourage a similar spirit in others, who are depending on God and the talents which he has given them, to behold the very successful course of one, who in early life was unknown and unpatronised as themselves.

Robert Morrison was of Scottish descent, but born at Morpeth in the north of England, on the 5th of January, 1782. He was blessed with pious parents who early instilled into his mind the principles of that religion which was his guide and joy in life, and his hope and comfort in death. It was not however, till he had nearly attained his sixteenth year, that his mind became deeply impressed with religious sentiments, which led him to reading, meditation and prayer. After alarming convictions of his sin and fear of the wrath to come, he was gently led by the Holy Spirit to rest his soul in Jesus Christ for salvation. He then found inexpressible happiness from committing to memory daily one or more sentences of the scriptures; so early did the all-wise God, foreseeing in him the future translator of the Bible, into the most difficult language on earth, begin

by this bias to prepare him to relish that holy but laborious task. He united himself with the scottish Church in the year 1798. From this time he seems to have been constantly animated with that unconquerable spirit which raised him above many early difficulties, and characterized his subsequent life. About two years after his conversion to the Lord, prominent marks of the genuineness of that change began to appear. He felt springing up in his heart new and ardent desires to serve the Lord Jesus Christ, and promote the best interests of his fellow-men. These desires, he indulged till they became a part of his existence, ripening into a design so fixed that neither the dissuasions of friends nor the impossibility of marking out any definite way of its accomplishment, could divert him from his purpose. In order to be useful, he saw it was necessary first to gain knowledge; for this purpose, about the year 1801, he placed himself under the private instruction of the Rev. Mr. Laidler, of Newcastle, to acquire the Latin language, with whom he continued fourteen months. In the beginning of 1803, he was removed to the College at Hoxton on the north of London, where he spent a year and a half assiduously pursuing his studies. At this time, the first desire of his heart which had long been concealed from others and had scarcely been owned to himself, was declared;—this was to become a Missionary of the Gospel. The thought ever dwelt on his mind; he endeavoured to weigh every side of the question; proposed it to his friends but they pressed him to stay with them; his father wept and prayed over him, unwilling to

part with him, yet afraid lest he was doing wrong in opposing his departure. Robert was his youngest child, the joy and rejoicing of his heart, and he lived to see him honoured among the churches of Christ. After the death of his Mother, Robert obtained his father's consent to his wishes. Accordingly he now determined in the strength of the Lord to surrender himself to his service, as a Missionary to the heathen, was accepted by the London Missionary Society, and in 1804 at the age of twenty-two, was removed to their Theological Academy at Gosport. There he continued under the instructions of that eminent servant of God, the Rev. D. Bodge till 1807, when he was ordained as a Missionary to China. Many and Many an age had the Millions of this Empire appeared on the stage of life, and groped their dark and cheerless way down to the gates of death, "having no hope, and without God in the world. Generation after generation had risen, flourished, and passed away quite unknown to the western world. But the spirit of primitive Missions was returning to the western Churches, and enlightened Christians could not rest satisfied while the divine revelation was held from the greatest of nations. The benevolent spirits of that day, who projected this Mission, and most of whom now rest from their labours, did not suffer the general ignorance respecting Christ, nor the prevalent prejudices against Missionaries, to divert them from their purpose, till they had succeeded in planting their representative in Canton.

On the 31st of January, 1807, the Rev. Robert Morrison embarked for China by way of America,

where he stayed twenty days, and then re-embarked in the American Ship Trident for Canton. On the 4th. of September he reached Macao, but had no sooner landed than he was ordered away by the Portuguese, through Papistical jealousy. He was therefore, compelled to go to Canton at once, and from a letter of recommendation, was immediately received into the Factory of Messrs Milner and Bull of New York. Here he studied day and night at the Chinese language, but having little help from teachers or books, with success not proportionate to his toil. At the close of 1808 he was with all the British, obliged to go to Macao, in consequence of the arrival of troops from Bengal. For fifteen months he had lived in the most retired manner more like a recluse than the Saviour's first Ambassador to three hundred millions of his fellow creatures, yet during this time he was silently studying the language, and preparing himself to enter upon that gigantic task, in the performance of which he shone so conspicuous as a Christian and a scholar, which he was spared to complete, and which will tend to immortalize his name, even when *time* shall be no longer.

From the commencement of 1809, his circumstances were materially changed; on the 20th of February, he was married to Miss Mary Morton, eldest daughter of John Morton, Esq. The same day he accepted the appointment of translator to the East India Company, as assistant to Sir E. T. Staunton. to whom he had been introduced by a letter from Sir Joseph Banks. This arrangement secured for him a permanent residence in China, contributed to his own pecuniary support, and enabled him to devise liberal

things for charitable objects and public institutions. Henceforward his life and actions have been so public that little remains unknown, and withal so even and uniform as scarcely to leave any other marks of the lapse of time, than those made by some domestic occurrence or the publication of some new work.

In his public capacity as connected with the E. I. Company, he ever sustained the character of an able and faithful translator. The duties were at first extremely oppressive, owing to his own imperfect knowledge of the language, and his want of confidence in the native assistants. The perplexing hours spent in his new duties were not relieved till further acquaintance with the language taught him that their intercourse was mutually intelligible. He was early the only translator, and during twenty five years till the late expiration of the company's Charter, he held this station. Twenty-three years he was in actual service, in which time, amidst the occurrence of innumerable difficulties and collisions, he has sometimes been the only means of communication with the Chinese Government, when property and life were at stake. In the embassy of Lord Amherst to Peking in 1816. Mr. Morrison was attached to the suite as one of the translators, in which duties he bore the principal part. And on the recent arrival of Lord Napier in China as chief British superintendent, he accepted the appointment of Chinese Secretary and interpreter under his Lordship. It was in the discharge of those new duties that he went to Canton, to die on the spot which had been the scene of his most important labours.

In the department of letters, the name of Morrison is extensively known. From the time when in his youth, he sat down in the British Museum to copy a "Harmony of the Gospels in Chinese, till the day of his death, it may almost literally be said, the study of the language was his prime object. In the study, or on a journey, on land, or water he scarcely remitted this attention. While we grieve at the loss of a revered friend, we must feel an almost insuppressible regret, that such long accumulating knowledge in so difficult a language is to be of no more avail to the world. But thanks be to God, it is not all lost. We have left to us in his Dictionary, the results of many years of toil; and to the Chinese, a more imperishable memorial in the version of the Holy Scriptures. When Dr. Morrison began to study this language it is said there was but one Englishman who understood it. Many men doubted the possibility of acquiring it, and its capacity for expressing the truths of the Christian religion. Having no Grammar, and but a partial copy of a manuscript Latin dictionary, he commenced the task. Experience of the want of aids in learning the Chinese, doubtless confirmed him in the design speedily to prepare facilities for future students. His great work in this department is his English and Chinese dictionary; not indeed as a specimen of perfect lexicography, but an astonishing proof of ability and industry, and as all later students know, eminently useful. Besides the dictionary, Dr. Morrison published several minor philological works. His Grammar of the Chinese language was

finished as early as 1811. There is also a volume of Chinese and English dialogues: View of China for philological purposes; with several minor works, and lastly, in 1828, a vocabulary of the Canton dialect in two volumes. These various works procured him the esteem of learned men, and the reputation of a benefactor of mankind. The university of Glasgow in 1817, gratuitously conferred upon him the degree of Doctor in Divinity. He was also a fellow of the Royal Society, member of the Royal Asiatic Society &c. &c. It hardly need be mentioned here, that the Anglo-Chinese College owes its origin to Dr. Morrison, who at first devoted £ 1000 to it, and gave £ 100 annually for the first five years from its commencement. He was subsequently, till the day of his death, a liberal contributor to its funds.

Though the press was Dr. Morrison's chief instrument for diffusing the knowledge of Christianity, yet he did not confine himself to that alone. From first to last he maintained in his own house on the sabbath, divine worship in the Chinese language. Long before the arrival of the Company's Chaplain in China, he performed one service in English, and two in Chinese every sabbath day: the latter he never omitted, but the former has been more limited and occasional during late years. On the last sabbath before his death he was peculiarly animated and solemn in his exhortations to his native audience, that they should give heed to the repeated instructions they had received, as if, and as it proved, they were to hear them no more. In singing, his favorite devotional exercise, he sung with them the hymn

which he had prepared and translated a few weeeeks previous beginning with.

“Jesus, lover of my soul,”

“Let me to thy bosom fly &c.”

Thus ended the labors of one who lived for the benefit of mankind. Much more might be said of such an useful eminent character, but his indispensable usefulness, his extraordinary talents as a linguist, his indefatigable industry as a Servant of God need no eulogy from man:—His works will immortalize his name and praise him in the gates. Whilst therefore, we regret the loss of our departed friend, let us bless God that so eminent a light was permitted to burn so long, and that so useful a man was spared to accomplish so much; let us also strive to live as this good man lived, that we may quit the stage of life in the same peaceable and exemplary manner, and that we may follow him to the happy world above, for we need not an angel from heaven to assure us that he hath receiveed admission into the realms of glory; a long life of usefulness, faith and love, and a cheerful obedience to the divine will, leaves no room to doubt that he hath entered into the joy of his Lord, for, “where I am, saith Jesus, there shall also my servant be.”